The Daily Gazetteer.

Numb. 1053

Friday, November 17, 1738.

N°. 1061.

THERE is nothing which hath brought greater Reproach on our Nation, or that is ſtill more frequent amongſt us, than *Suicide*: I will not ſay that this is become more frequent as our *new Religion*; that is, no *Religion* is become more faſhionable; but this I ſay, with equal Truth and Concern, that it is as commonly *excuſed* as *committed*, and that it is thought a ſufficient Account for ſuch an Action, that the Perſon who did it was in *Deſpair*. I think therefore I can do a more charitable, or publick ſpirited Thing, than to examine the *Validity* of this *Plea*, which I ſhall do very candidly, and with no other View, than to convince thoſe, who are addicted to *Melancholy*, that they have no Right to *indulge* themſelves therein, and to expoſe the Inconſiſtency of that Way of arguing, which ſuppoſes that one *Folly* or *Crime* may *excuſe* another, becauſe that other is the neceſſary and unavoidable *Conſequence* of the *firſt*.

I muſt however Premiſe, that in my Judgment, there cannot be any Thing more equitable than the uſual *Verdict* of the *Inqueſt*, on ſuch as have laid violent Hands on themſelves. That they were *Lunatick*. To me nothing can be clearer, than that *Deſpair* is truly a *Species* of *Madneſs*; but then, I ſay, that it is in moſt People's Power to prevent their falling into this *Madneſs*, tho' it may not be in their Power to prevent its Conſequences when they are fallen into it. In like manner *Drunkenneſs* is a Sort of *Madneſs*; and a Man would be no ways accountable for the moſt wicked Action in the World done in his Drink, if it was not in his Power to avoid being *drunk*. My Syſtem therefore is, that ſuch *Acts* of *Suicide* as are committed through *Deſpair*, are *Acts* of *Lunacy*; but then, I ſay, that this *Deſpair* is no juſt *Excuſe*, becauſe I ſhall hereafter prove *Deſpair* itſelf is *inexcuſable*. As to ſuch Acts of *Suicide* as are committed from an heroical Diſpoſition of leaving a troubleſome World, and throwing away a Life for which one has no longer any Reliſh, I cannot think this an Act of *Lunacy*, but rather of *Impiety* or *Rebellion*, againſt the *Almighty Creator*, and *All-wiſe Ruler* of the *Univerſe*.

Deſpair, is throwing away of *Reaſon* and *Hope*; that is, the Means of *bearing* Misfortunes, and the Proſpect of being *delivered* from them. A Man, who falls into *Deſpair*, falls into a *Belief*, that the *Miſery* he feels, is greater than can or ought to be borne, and that it is ſuch a one as he can never be freed from. Now, if there can be no Caſe, as I hope I ſhall ſhew there never can be one in which this Practice is conſiſtent with Truth, then, I hope it will be allowed me, that I have proved *Deſpair* to be *inexcuſable*.

In the *firſt Place*, I ſay, that the Opinion of Miſery being ſo great as not to be borne, is, and muſt be everlaſtingly ill-founded; for either it is falſe in Fact, and we are fooliſh enough to believe that to be unbearable, which we have borne and do bear, and conſequently might know if we would, that it is bearable; or elſe we take it for granted, that ſomething which is to happen is unbearable, of which we cannot be ſure, becauſe we have not tried it; and it may, for ought we know, be infinitely more bearable than the very Terrors it raiſes in our diſtracted Imaginations. What I alledge are not Sophiſms but Truths, and will be everlaſtingly found ſo; a few Inſtances will make this Matter plainer. A Man is in Deſpair, from an Apprehenſion of ſuffering, by the Hand of Juſtice, a *violent Death*; which I take to be the ſtrongeſt of all Caſes; and from thence he takes it into his Head, that he may free himſelf from theſe Apprehenſions by *dying* his *own Way*. But how does he do this? Does he avoid dying a *violent Death*? No. Does he avoid dying a *ſhameful Death*? No. Does he die with any probable Aſſurance of *God's Mercy*? No. Why then what does he eſcape? Not the *Evil* he *fear'd*, that's plain: On the contrary, he brings it ſooner upon him, and with worſe Circumſtances. But it will be ſaid he did not think of this. Here is the very Objection then I make. A Man will not plead want of Thought for a Miſtake in any thing above a Trifle, and yet he thinks it will excuſe him while his Life's concerned. Is not this abſurd and ridiculous? And doth not a Man in this Caſe, actually *bear* what he believes to be *unbearable*, and does the baſeſt Act in the World to avoid *bearing*? The ſame Reaſoning may be apply'd, *mutatis mutandis*, to any other Caſe, and it will hold as ſtrongly. On the Whole, therefore, it is the Inclination of the Perſon who ſhuts the Door againſt the Repreſentations of his Reaſon, that begets this terrible Malady, rather than any Fatality in the Succeſſion of Events, or any real Inability in human Nature, to ſupport any Burden, which, by the Diſpenſation of Divine Providence, comes to be ſaid thereon.

As there can never be any juſt Cauſe for rejecting Reaſon, ſo there is very ſeldom, if ever, any real Ground for caſting away Hope. It hath been obſerved by Poets and Philoſophers, as a Mark of the divine Wiſdom, that this Paſſion keeps us Company throughout our Lives, unleſs we voluntarily and moſt unnaturally throw it away, and refuſe to accept that Solace it would afford us. If there be any thing ſo terribly frightful in the Uncertainty of what Time will bring forth, it is becauſe we will only open the Left Eye of our Mind: For if we did not keep the Right one ſhut, we ſhould diſcern, that this Uncertainty is favourable to us when under Misfortunes; becauſe as there rarely happens a Succeſſion of like Events, any Alteration in them muſt be for our Service. If *Marius* had been faint-hearted, the *Cymbrian* Executioner had diſpatched him. It was the Strength of his Reſolution that gave ſo extraordinary an Emphaſis to the Queſtion he put to him; *Dar'ſt thou kill Cajus Marius?* Which ſo frighted the Fellow, that he fled and left a Paſſage open for his Eſcape, who became afterwards *Dictator*, and under that Title, *Lord* of the *Roman Empire*. But we need not have recourſe to the mouldy Regiſters of paſt Times, the preſent Age, and every Man's Obſervation or Memory, will furniſh him with Examples enough. It is but a few Weeks ago, that two old People were attending in the Office of a Clerk to the Veſtry of St. *James's* for a Paſs to ſettle them elſewhere, when they were ſurpriſed with an Account of their being become Heirs to a conſiderable Fortune. What a Start was this, from Indigence to Affluence? But ſuch things happen rarely. Weighty Objection! to which I reply, that they may happen at any time. If they happened conſtantly, we might depend upon them; if they happened frequently, we might expect them; as they happen ſeldom, we may hope for them; and while we may do this, why ſhould we Deſpair?

I know it may and it will be objected, that nobody ever thought Deſpair reaſonable, and that therefore I am beating the Wind in diſputing againſt it. Yet what Solidity is there in this? If they do not think it reaſonable, there are People who think it eligible, and againſt this my Arguments are as ſtrong as Arguments can be: For I have ſhewn, that thoſe things, for fear of which Men Deſpair, are leſſer Evils, and, conſequently, more eligible than Deſpair. I have ſhewn, that Reaſon would enable us to bear what Fancy would perſuade us is unbearable; and I have ſhewn, that as Hope is always natural, ſo it is always laudable; that is, in Compariſon of Deſpair, which not only inclines us to reject what we ought to deſire, but forces us upon ſcorning God, and being ſcorned by Men; Things that will everlaſtingly go together, and which, if it were poſſible, ſhould, by ſtriking a greater Horror, deliver us from that I am ſpeaking of; as it is ſaid, Immerſion in cold Water hath ſometimes frighted away Agues.

But it may be ſaid, that there is ſomething in Conſtitutions, ſome incurable Weakneſſes in the Animal Faculties; ſome involuntary Sickneſs in the Mind, which inclines People to Deſpair. If this were ſo, it would be a Diſeaſe, and, conſequently, it would not lie within my Province to preſcribe any Remedy for it. But I am apt to think, that this is too often a Pretence. There is a certain Vanity in Melancholy, which makes it pleaſing to ſome Tempers. They think a ſteddy Reſervedneſs, a gloomy Contemplation, a ſilent Brooding over Evil, or what they take to be Evil, ſeems to manifeſt Greatneſs of Soul, and a Diſpoſition ſingular in itſelf, and therefore Superior to the Vulgar. Theſe are the firſt Steps to Deſpair; theſe are, not the Approaches of Madneſs, but ſo many voluntary Strides to Madneſs. Melancholy is a kind of a *mental Opinion*, of which if we take too much, it will over-power our Reaſon. But what Help for this? Why, Care that we do not take too much, and flying to proper Antidotes when we find that we have unawares taken an over Doſe.

Among theſe Antidotes, I reckon firſt a Chearfulneſs of Mind; by this I mean, keeping up a chearful Diſpoſition as much as in our Power lies. I know very well, that a Man cannot be always chearful; but I know, that a Man, if he pleaſes, may diſpoſe himſelf to be chearful, and this alone is of vaſt Conſequence, becauſe the Mind is never ſo ſuſceptible of Truth, as when in an eaſy, chearful State. The next Remedy, is examining carefully the Nature of Things, that we may not be impoſed upon by their Appearances. If a thing be in itſelf light and trivial, yet if we conceive it to be of Weight and Importance, it may become as dangerous to us, as if it really were ſo. *Mark Anthony* the Triumvir, a Man of a *Roman* Courage in all things, killed himſelf from an Apprehenſion of the Loſs of Empire. A good ſolemn Cauſe this, of which it is poſſible his Soul might not repent till it had been ſome Minutes freed from his Body, and had Leiſure to perceive, *that Power was Trouble*. But we are told, that a certain *Roman* Senator, worth very many Thouſand Pounds, killed himſelf for fear he ſhould ſometime or other be at a Loſs for a Dinner. A Cauſe unworthy ſurely of a Man who had any Soul at all. We ſee, therefore, how dangerous it is to dwell on the Surfaces of Things, and to examine no farther than the Skin. But, Thirdly, the grand Remedy of all, is to truſt confidently in God. Are we Righteous? He is bound to help us. Are we Sinners? We are bound to help ourſelves. Can we doubt his Power, who formed the Sun? Can we ſuſpect his Mercy, who cauſes it to ſhine upon the Juſt and the Unjuſt? Let the *Atheiſt* deſpair! or rather let him believe and hope. But why ſhould we take up his Burden, and while we confeſs God with our Mouths, deny him in our Hearts and Actions? To Deſpair, is to ceaſe to be a rational Creature, and, perhaps, ſome might be well enough pleaſed with this; but as we have no Certainty of eſcaping the Judgment of Men, by acting like Brutes, it is a fearful Hazard! ſo great a one! that by a few Minutes Meditation, our Lot, however Melancholy, muſt appear preferable thereto. Let us therefore cure one Evil by another, and deſpair of effecting any thing by Deſpairing; for according to the *Spaniſh* Maxim, *He who loſes Wealth, loſes much; He who loſes a Friend, loſes more; but he that loſes his Spirits, loſes all.* And *All*, in this Caſe, includes *here* and *hereafter*.

R Freeman.

COUNTRY NEWS.

Glouceſter, Nov. 11. Laſt Week died at Painſwick Jonathan Caſtleman, Eſq; in the 77th Year of his Age; a Gentleman of good Family and Fortune in this County; a Man of great Worth in every Relation of Life, but in Piety and Charity without any (if any) Equals.

On Tueſday laſt were brought under a ſtrong Guard of Soldiers from Briſtol to our Caſtle, James Powel, and Samuel Wilimot, two Coal-Miners, for being concerned in the late Riots at Briſtol. One Francis Peacock that was in the ſaid Gaol for Debt, after his Diſcharge, was remanded back on the ſame Account.

Northampton, Nov. 13. We hear from Birmingham in Warwickſhire, that Monday laſt was obſerved there as the Anniverſary of the happy Deliverance of this Nation from the ever-memorable Gunpowder Plot, and alſo of the happy Arrival of King William III. to deliver theſe Kingdoms from Popery and Slavery; when great Rejoicings were made, by ringing of Bells, Bonfires, Sky-Rockets, and other Illuminations, drinking the Healths of the King, Prince and Princeſs of Wales, and the reſt of the Royal Family, with other Demonſtrations of Loyalty to the preſent Eſtabliſhment.

That on Tueſday one Edward Hayes, a Heelmaker, hang'd himſelf at his Houſe in Cook-ſtreet in the City of Coventry.

HOME

HOME PORTS.

Portſmouth, Nov. 15. Since my laſt, came in the Stadt Sloop, Clauſon, from Rhoan for Stockholm; and the Terrible, Capt. Mitchel, from Spithead. Alſo ſailed the Bleſſing, Laskley, for St. Sebaſtian's. Yeſterday ſailed the William and Mary, Dalman, for Lisbon; the Sarah, Calcott, from Petersburg for Leghorn; the Thomas and Ann, Biggens; the Amity, Willis; and the Friendſhip, Sands, all three for Rye; and the Martha and Elizabeth, Hedges, for Faro.

'Laſt Monday Morning died Mr. Newnham of 'this Town, a very eminent Apothecary, and an 'Alderman of this Borough. The Opinion this 'Part of the World had juſtly imbib'd of this Gen'tleman's extenſive Abilities, excluſive of his Pro'feſſion, muſt render his Memory very dear to many, 'and the Loſs irreparable.

'The ſame Day, agreeable to a Sentence given at 'the Court Marſhal, held on Friday laſt at Spithead, 'Mr. Morgan, the Captain's Clerk of the Amelia, 'received Ten Laſhes at the Side of each Ship of 'War at Spithead, which were Eight.

Deal, Nov. 15. Wind E. by S. Remains the Cheſter Man of War; with the Addiſon, Wadge, for Port Mahon. All the other outward bound Ships are ſailed, with the Henry, Tobin, for Bordeaux. 'The 'Ship that was on the Goodwin Sands, as in my laſt, 'is juſt got off, and ſailed for the River.

Graveſend, Nov. 16. Paſſed by the Marygold, Bonner, from Koningsburg; and the Santa Suſanna, del Valle, from Bilbao.

LONDON.

The following Gentlemen are nominated to ſerve the Office of Sheriff for the Year enſuing, for the following Counties, viz.

RADNOR.

John Griffith of the Dole, Eſq;
Charles Price of Preſteign, Eſq;
Prince Lewis of Norton, Eſq;

BRECON.

George Millbourne of Cathedine, Eſq;
Rawleigh Dawkins Manſell of Langanten, Eſq;
Sir Phillip Boteler of Cathedine, Bart.

GLAMORGAN.

Thomas Price of Poulloyngare, Eſq;
Lewis Price of Boverton, Eſq;
Thomas Wyndham, Eſq;

The Right Hon. the Lady Betty Egerton, Wife to the Right Rev. Dr. Egerton, Biſhop of Hereford, who has been dangerouſly ill for ſome time paſt at Bath, is now judged to be in a fair way of Recovery.

Yeſterday Morning died Sir Henry Maynard, Kt. at his Seat at Walthamſtow in Eſſex.

A few Days ſince died at Hackney, —— Barret, Eſq; formerly an eminent Counſellor at Law.

Laſt Night the Right Hon. the Lord Harrington, one of his Majeſty's Principal Secretaries of State, came to Town to his Houſe in Stable-Yard, St. James's, from Houghton-Hall, the Seat of Sir Robert Walpole's in Norfolk.

And this Morning his Grace the Duke of Newcaſtle, one of his Majeſty's Principal Secretaries of State, ſets out for his Seat at Halland in Suſſex, for about a Fortnight, and during his Stay there will keep open Houſe.

Yeſterday Morning died at his Houſe in Ruſſel-ſtreet, James Golding, Eſq; one of his Majeſty's Juſtices of the Peace for the County of Middleſex.

Laſt Night the Right Hon. the Counteſs of Staffford lay at the Point of Death at her Houſe in Sackville-ſtreet.

Yeſterday the Right Hon. the Earl of Barrymore, arrived in Town from Ireland.

Laſt Tueſday Captain Manſell, coming from Chatham to London, was attacked by two Highwaymen on Black Heath, who bid him ſtand and deliver his Money, but he reſiſted, and ſhot at one of them, but miſſing his Mark, one of the Rogues clap'd a Piſtol to his Breaſt, and ſwore, if he offer'd to touch another Piſtol, he would ſhoot him through the Body; upon which the Captain gave them ſix Guineas, his Watch, and a Ring, then they rode off towards Charlton.

Yeſterday a Preſentation paſſed the Great Seal, to enable the Rev. Mr. John Parker to hold the Rectory of Churchover, in the County of Warwick and Dioceſe of Litchfield and Coventry, void by the Death of the laſt Incumbent.

Caſualties, Chriſtnings, and Burials laſt Week.

Bruiſed 1. Drowned in the River of Thames, buried at Allhallows Barkin, 1. Executed 4. Exceſſive Drinking 2. Found dead, buried at St. Leonard in Shoreditch, 1. Overlaid 2. Starved 1.

Chriſtned	Males	166	Buried	Males	366
	Females	169		Females	357
	In all	335		In all	723

Increaſed in the Burials this Week 74.

Whereof have died,

Under 2 Years of Age	296	Forty and Fifty	45
Between 2 and 5	78	Fifty and Sixty	56
Five and Ten	27	Sixty and Seventy	44
Ten and Twenty	17	Seventy and Eighty	25
Twenty and Thirty	55	Eighty and Ninety	18
Thirty and Forty	61	Ninety and a Hundred	1

Days appointed for the Payment of Dividends, to the Creditors of the following Perſons, viz.

November.

18 Charles Houghton, of St. Martin in the Fields, Peruke-maker.

22 John Frederick Jales, of London, Merchant.
Thomas Smith, of Northampton, Coach-maſter and Coach-maker.
Thomas Pyke, of Clare-market, Middleſex, Grocer.

24 James Hartley, late of Leeds, Yorkſhire, Innholder.

28 Francis Billings, of Luckington in Wiltſhire, Chapman.

29 Thomas King, of Swaffham, Norfolk, Grocer.

December

1 Mark Goddard and John Bull, of Briſtol, Haberdaſhers of Small Wares, Wine-Merchants and Partners.

2 Richard Norwood, of Wanſworth, Surry, Mealman and Factor.

5 Aſhet Levi, late of Throgmorton-ſtreet, London, Merchant.
Jerrard Halſall, late of Liverpool, Linen-Draper.

6 Benjamin Evans, late of Fleet-ſtreet, London, Druggiſt.
William Greenwood, late of Swaffham, Norfolk, Grocer.

8 Edward Davis, late of the Devizes, Wiltſhire, Clothier.

9 Francis Tuncks, late of Tottenham High-Croſs, Middleſex, Butcher.

14 John Anſley, late of Tiverton, Devonſhire, Mercer.

High Water this Day at London Bridge.	Morning	03	25
	Evening	03	41

Bank Stock 143 1-4th. India 173 1-4th. South Sea 104 to 103 3-4ths. Old Annuity 112. New ditto 112. Three per Cent. 105. Seven per Cent. Loan 111. Five per Cent. ditto 100 1-8th. Royal Aſſurance 107 1-half to 108. London Aſſurance 13 3-4ths. African 14. India Bonds 6 l. 16 s. Prem. South Sea ditto 2 l. 10 s. Prem. Bank Circulation 1 l. 7 s. 6 d. Prem. Salt Tallies 1-half to 2 1-half Premium. Engliſh Copper 3 l. 15 s. Welſh ditto 15 s. Three 1-half per Cent. Exchequer Orders 6 1-half per Cent. Premium. Three per Cent. ditto 3-4ths per Cent. Premium. Million Bank 122.

Lately Publiſhed,

THE NATIONAL MERCHANT; or Diſcourſes on Commerce and Colonies: Being an Eſſay for regulating and improving the Trade and Plantations of Great Britain.

By Mr. BENNET.

Printed for J. WALTHOE, over-againſt the Royal Exchange in Cornhill; and ſold by T. Cooper, in Pater-noſter-Row.

Of whom may be had,

A SURVEY of TRADE. In Four Parts. 1. The great Advantages of Trade in general, and the particular Influence of it on Great Britain. 2. The Marks of a Beneficial Trade, and the Nature of our Commerce in its ſeveral Branches; with an Examination of ſome Notions generally received of the Prejudices we ſuffer by other Nations in Trade. 3. The great Advantages of our Colonies and Plantations to Great Britain, and our Intereſt in preſerving and encouraging them, and how they may be further improved. 4. Some Conſiderations on the Diſadvantages our Trade at preſent labours under, and for the Recovery and Enlargement of it, &c.

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Particularly of the Battles and Encounters of

Woerden	*in* 1672	Stafarda	*in* 1690	Spires	*in* 1703
Seneffe	1674	Leuſe	1691	Donawert	1704
Zintzheim	1674	Steenkirk	1692	Hochſtet	1704
Hinſheim	1674	Spireback	1692	Eckeren	1705
Mulchauſen	1674	Landen, *or* Narwinden	1693	Calcinato	1706
Colmar	1674	Marſaglia	1693	Caſſano	1706
Altenheim	1675	Carpi	1701	Turin	1706
Conſarbrick	1675	Chiari	1701	Ramillies	1706
Caſſell	1677	Croſtolo	1702	Caſtiglione	1706
St. Dennis	1687	Luzara	1702	Almanza	1707
Walcourt	1689	Fridlinguen	1702	Oudenard	1708
Flerus	1690			Malplaquet	1709

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WHICH infinitely excel all other Medicines ever offer'd to the Publick, or known in the whole World; for they directly cure Deafneſs, be it ever ſo bad, and all Thickneſs of Hearing and Noiſe in the Ears, almoſt at once, and that after all other Means have failed, and without Trouble, or the leaſt Uneaſineſs whatever, as many Thouſands have experienc'd.

They effectually remove all Pain occaſion'd by Cold, ſtrengthen the Tympanum or Drum of the Ear, free the auditory Nerve from Obſtruction, and remedy all Defects of the Hearing Faculty, almoſt in an Inſtant, cauſing thoſe to hear exceeding quick and well, who before were in a Manner totally Deaf.

Hundreds who were ſo very bad, as not able to hear a Drum when beat cloſe by them, and therefore deſpaired of being ever relieved, have been quickly and perfectly cured by them, to their great Joy and Admiration.

In a Word, nothing in Nature can come near them for the certain and almoſt immediate Cure of DEAFNESS, proceeding from what Cauſe ſoever; but the great Eſteem and Reputation they have juſtly gained for many Years paſt, have occaſion'd (as uſual in ſuch Caſes) many Counterfeits to come abroad; beware therefore of ſuch Impoſitions, theſe excellent and only true Specifick Drops being to be had only, by the Author's Appointment, of the Gentlewomen at the two Blue Poſts in Haydon-Yard, in the Minories, for 3 s. 6 d. a Bottle, with Directions, and no where elſe in England.

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